THE LIBRARY, ST. CHARLES SEMINARY, CARTHAGENA, OHIO

OUR CHOICE FOR PRESIDENT

THE EDITORS

the

Commonweal

GEORGE N. SHUSTER — THE CARDINAL OF MUNICH

JAMES L. HAGERTY — SYNTOPICON: A REVOLUTION

GEOFFREY ASHE — KOESTLER'S AUTOBIOGRAPHY

september 26

Volume LVI, number 25, 1952

15 CENTS

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE MASS CANDLE, a sacramental consecrated to the service of God, is rich in religious symbolism, representing in its wax, the body of Christ; in its wick, His soul; and in its flame, His divinity; the *"Light of the World."*

In selecting candles for use in the Mass, it is fitting that such consecrated objects should have in themselves goodness and beauty. In wax and wick and flame, Mass candles should reflect the reverence due to the things of God, and carry out the aims of the Church in blessing sacramentals for God's service.

• • •

Each Will & Baumer mass candle—Purissima, Altar or Missa Brand—traditionally dimensioned in body, wick and flame—is clearly stamped and certified as to Beeswax content.

Will & Baumer
CANDLE CO., INC.
PURVEYORS TO THE VATICAN BY APPOINTMENT
SYRACUSE BOSTON NEW YORK CHICAGO
MONTREAL LOS ANGELES

THIS WEEK

Our Choice for President
by The Editors 595

Week by Week 599

The Cardinal of Munich
by George N. Shuster 602

The Syntopicon: A Quiet Revolution
by James L. Hagerty 604

The Screen
by Philip T. Hartung 607

Koestler and the Infinite
by Geoffrey Ashe 609

Book Reviews 613

THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

EDWARD S. SKILLIN: *Editor*
JOHN COGLEY: *Executive Editor*
JAMES O'GARA: *Managing Editor*
WILLIAM P. CLANCY: *Assistant Editor*
WILLIAM PFAFF: *Assistant Editor*
(on leave with the Armed Forces)

Associate Editors:
JOHN C. CORT, FRANCIS DOWNING
PHILIP T. HARTUNG: *Cinema*
WALTER KERR: *Theatre*

Contributing Editors:
PHILIP BURNHAM, ANNE FREMANTLE

JOHN BRUBAKER: *Advertising Manager*

Published weekly, printed and copyrighted 1952, in the U. S. A. by The Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16 N. Y. MUrray Hill 3-9685 Entered as second class matter February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879 U. S. and Canada, $7 a year. Foreign $8. Single copies, 15c.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE
Commonweal

OUR CHOICE FOR PRESIDENT

DURING the years since its founding, The Commonweal has been continuously concerned with the evaluation of political, social, and economic issues. As the basis for evaluation, the magazine's editors have relied on a body of unchanging Christian principles. The effort has been to measure the transient and contingent in human affairs in the light of their approximation to values which are everlastingly necessary to the commonweal, which is both the name and the goal of this magazine.

In the process of evaluation, The Commonweal has refused to follow any pre-determined "line," because, although the values which we hold are constant, their applicability in the affairs of man is, of necessity, varied. And so, while subscribing to absolute general principles in the abstract order, the editors have attempted to maintain independence and non-partisanship in concrete situations. They have tried to avoid any *a priori* or irrevocable commitments to men or to the parties of men.

They have believed that a decent respect for the complexity of things makes such commitments a kind of serious, and fatal, sin in the intellectual order. It is this waiting on things, and the willingness to make constant revaluations of particular events in the light of their approximation to general principles which The Commonweal's editors have understood as "non-partisanship."

But this understanding of non-partisanship does not mean that the editors should refuse to commit the magazine where they believe real issues are involved. There are times when one must take sides. Loyalty to principles rather than parties should mean independence—not paralysis.

In the concrete political order the best a Christian can usually hope for is an approximation to his principles; to wait upon ideal realizations before committing himself may mean that the Christian will wait forever, and in vain. In the meantime, others will build the city.

If, for example, there is an election year when the editors are united in their belief that one candidate clearly offers a closer approximation to The Commonweal's political and social principles than another, then they can withhold their endorsement from that candidate, in the name of devotion to "non-partisanship," only at the risk of intellectual and moral dishonesty. Neither individuals nor groups of individuals can escape the logical application of their principles. When the proper object of application becomes clear, they are obliged to act, even though their action, particularly in the political order, will inevitably disappoint, and in some cases probably anger, others.

NOT A CATHOLIC ENDORSEMENT

THIS election year is one which we, the present active editors of The Commonweal, tried to approach without commitments to a particular party or candidate. Certainly we were for the nomination of General Eisenhower over Mr. Taft at the Republican convention. We felt, last July, immediately after the General's nomination, that the Democrats would have to name a candidate stronger than any then available if they were to make a convincing argument for their return to power. We believed it at least possible that eventually, both individually and as the active editorial staff of this magazine, we might support the GOP nominee.

But when the Democratic convention nominated Governor Stevenson we knew that an easy choice in favor of the General was no longer possible. Everything now depended on the stands taken by the two candidates, both of them admirable men. Everything depended on the level of their individual approaches to the real issues.

We have, accordingly, respected both candidates and listened with great interest to what they have had to say. But as we have listened, we have been increasingly impressed with the level of one candidate's campaign, and depressed and disillusioned by the progressive deterioration of the other candidate's promise.

A weighing of the evidence therefore convinces us that, in the context of our own political and social principles, we would be avoiding our editorial responsibility did we not now state this conviction: the election of Governor Stevenson and the defeat

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of General Eisenhower is a matter of vital importance to the nation.

We wish to make clear that our endorsement of the Stevenson candidacy, though definite and wholehearted, is not irrevocable or blindly partisan. We retain our right to re-examine our position in the light of changing situations, and we make no commitment to the Democratic party, as such. We will not "support" Governor Stevenson in any narrow political sense.

We hope never to find ourselves in the unfortunate situation of some "independent" journals which, having given an endorsement, have apparently offered with it their editorial freedom and usual common sense. We will not feel it necessary, in short, to "fight" for "our" candidate. If he says or does something of which we disapprove, we will note it, and if General Eisenhower takes a stand which we admire, we will note that, too. There is no particular reason why the taking of a definite stand in favor of one candidate should destroy a publication's editorial objectivity, even though the current evidence might suggest that such is the sorry fact. Nor does our stand mean that from now on until November we shall lose interest in other things.

We also wish to make clear that in our endorsement of Governor Stevenson we speak only for ourselves as those responsible for the editorial policy of this magazine. We certainly do not claim to speak for the Catholics in this country, or even for our loyal readers and supporters. They, subscribing to the same body of general principles as we, may reach an opposite judgment. There exists no easy or infallible judgment in these matters, and we respect the conclusions of those who, through an examination of the real issues in this campaign, may disagree with our stand. We hope they will render us the same courtesy.

"NEED FOR A CHANGE"

THE Republican candidate is basing his major campaign strategy on a slogan: "It's time for a change." The slogan contains a basic truth, but, as with most slogans, the truth is almost buried.

We Americans are a notoriously volatile people, and twenty years seems a long time in our memory, especially when these twenty years have been marked by continuing crises. The search for scapegoats is constant, and the obvious scapegoat for history's failures is always that administration which has borne the burden of responsibility during the years of trial. But those who, in an attempt to further their own partisan advantage, utilize the obvious at the expense of ignoring the real history behind us and real tasks ahead, deserve ill of the people. The Republican party, and its current nominee, are now frantically engaged in such a utilization; it seems to be practically their full-time occupation and interest.

When all is granted which truth demands must be granted about the government in power, its diplomatic shortcomings, its lack of historical foresight, the shocking corruption among some of its officials, and the real dangers of continuing it in power for too long—there yet remains the necessity of measuring these things against both the record of its positive achievements and the record of the party in opposition. And here no facile slogan can serve as the measuring rod.

There is a hierarchy of value in the affairs of men, and failures must be judged by their place in that hierarchy. Emotion and frustration are no substitute for responsible analysis and positive alternatives. As has been said before, "change for the sake of change is meaningless." Those who now cry for change, without, at the same time (and more pertinently), offering something better, forfeit their right to the consideration of intelligent men.

We do not think that high-sounding but essentially meaningless promises to "do better" are enough. When a merely negative argument for "change" is made, then the argument must be measured against the actual record of those who now demand it. And the record of the Republican party on the great issues which have faced the nation for the past twenty years is, for the most part, simply appalling.

There was, of course, hope that General Eisenhower would redeem that record, but the evidence to date indicates that he has become part of it. Having joined it, his argument for a change to his party's leadership holds terrible dangers. For whatever have been the failures of the Democratic administration, they have in context been minor compared with the historic blindness of the dominant wing of the Republican party during the same period.

It is an optimistic and trustful man indeed who, in the face of the Republican record, and with no reasonable alternatives offered, is yet prepared to make an act of faith in the General, and thus retreat from the imperfect, but real, achievements of the present administration to the dismal promises of the Opposition.

General Eisenhower has offered nothing but a slogan. Governor Stevenson has dealt with issues. He has not denied mistakes in the past. He has placed them where they belong—in the context of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

historical and human fallibility. And he has offered, by his own direct approach to real issues and his honest admissions of his party's failures, the only real "change" in view this election year.

THE CANDIDATES AND THE ISSUES

THE best that can be said regarding General Eisenhower's treatment of the critical issues in this campaign is that he has revealed a disarming ignorance of them. The worst that can be said is that he is deliberately ignoring them. Neither hypothesis is particularly reassuring.

When the General began his campaign he maintained that the only real issue facing the voters was foreign policy, peace or war. The Democratic candidate continues to maintain this. But somewhere along the line the General discovered "the mess in Washington." His preoccupation with it has eclipsed all other interests ever since.

This "mess," he now claims, is the "major issue." And so, while he clasps to his official bosom every McCarthy and Jenner in his own party with one arm, he uses the other to gesticulate angrily against lack of integrity among the Democrats. He has, apparently, subscribed to a novel political doctrine—salvation comes by faith alone. Even Republican scoundrels are saved, but Democratic saints are forever damned. The issues?—Let's get back to that "mess in Washington"!

In the meantime, Adlai Stevenson goes about the land, carefully, and brilliantly, defining his stand on things as they are. His position, as defined, represents a revolution in American politics. Subscribing to the broad social and diplomatic policies of the past twenty years, he has yet demonstrated a genuine awareness of the dangers of over-centralization.

Stevenson's general approach closely approximates that principle of "subsidiarity" which The Commonweal has long advocated as the sane via media between the twin dangers of excessive concentration of power in the federal government and the anarchical injustices of a discredited laissez-faire capitalism.

Rejecting those elements of the New-Fair Deal tradition which hold a real danger of the former, Governor Stevenson refuses to react in the direction of the latter. He is basically a "problem-centered" man, and in this he promises to restore to the American political tradition the finest element of genuine liberalism: its value for the tentative judgment; its rejection of political dogmatism.

His approach to the problem of compulsory FEPC legislation is, characteristically, a middle way. He insists that such legislation is primarily a matter for action by the states, but he also admits that if the individual states fail to accept their responsibility, the federal government must act. This position may fail to please the dogmatic "liberal," but it will encourage the philosophers of socially responsible freedom. The Governor's positions on labor legislation and other primary points of domestic policy follow the same principle.

We regret that we cannot evaluate the General's stands. (If only the "mess in Washington" did not absorb him so completely!) We do know, however (because he has told us himself), that he has not yet found time to inform himself on such issues as the McCarran-Walter immigration law, the difference between the union shop and the closed shop, or the nature of the Texas tidelands oil dispute. The list of vital issues on which this candidate has either refused to take a stand or confessed his ignorance is indeed impressive. The few positive positions he has found the time and knowledge to define have been largely endorsements of Democratic programs.

To his treatment of foreign affairs Governor Stevenson has brought the same honesty and authority as to his handling of domestic issues. He realizes that mistakes have been made by his own party, and, again in contrast to his opponent, he is willing to admit them.

He knows that the "loss of China" is nobody's clear "fault" precisely because it is everybody's fault; it is history's fault. He also knows that the party which now seeks to make political capital out of it would have been the very last to do anything effective to prevent it, if this were ever possible. He knows it is the same party which now blocks aid to India and resents United States intervention in Korea as "Mr. Truman's War." For it is the party whose sad destiny seems to be the thwarting of what *can* be, so busy is it mourning what *might* have been.

"INDEPENDENCE"

MUCH has been said of political "captivity" in this campaign, most of it by the Republicans. The Democrats should be grateful to their opponents for bringing up this subject, because it becomes increasingly obvious that there *is* a "captive" candidate around, and the poor man's plight grows daily more pathetic.

Unable or unwilling to be himself, General Eisenhower resembles more and more those elements in his party which his nomination was supposed to have obscured. It is not a pleasing resemblance. His "high-level" campaign has degenerated into a shockingly irresponsible mixture of meaningless slogans, appeals to frustration, and downright demagoguery.

Like Governor Stevenson, we had not expected

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

this from the General. But listening to his speech in Indianapolis, where he was introduced by Senator Jenner, was a sobering experience. Before a crowd used to vituperation, Eisenhower gave a few new lessons, and every time he called the Administration a new low name, his audience shouted its approval. We noticed that neither the New York *Times* nor the *Herald Tribune* commented on the performance, but, though disappointed, we were not surprised. What could they say, except "farewell to a hero"?

Governor Stevenson's speech on foreign policy followed immediately upon the General's diatribe. We remembered his eloquent statement on patriotism before the American Legion, his sober analysis of labor's problems and obligations at Detroit. In his San Francisco address we heard as responsible a statement on the appeal of Communism and the consequent problems of Asiatic policy as has, to our knowledge, ever been made by a major figure in American politics. We hope that General Eisenhower heard, or at least read, this speech.

The General cannot fully believe some of the things he is telling the nation these days. He is a man who once insisted that any possible role for himself in politics must be a role rigidly circumscribed by the necessity for unifying the nation and dispelling the people's doubts and fears. Can he actually have been converted, in so short a time, to a view that the administration whose foreign policy he served is nothing but a pack of "fearmongers, quack doctors, and bare faced looters"?

General Eisenhower once pleaded with Congress not to slash funds allocated by the Administration for European defense. Does he now actually believe that the record of John Bricker, a notorious isolationist in the Senate, is "distinguished"? Does he, finally, mean what he says when he calls for the election of any and all Republican candidates, regardless of how deplorable their record may be, in order to further a "dynamic" foreign policy?

The conclusion is as inescapable as it is sad. Something fine has been lost. Whether it be integrity or common sense is not for us to judge. But this does not mitigate the loss. Sometime, between his meditations on the mass-corruption and compromise he claims to find among his opponents, we wish the General could find time to re-read his own speeches and examine the actual voting records of men whose re-election to Congress he is now urging. He might then have some new thoughts on "integrity," "compromise," and "independence."

General Eisenhower might well, after his nomination, have pursued an entirely different course. Had he done so he would have disappointed the extremist wing of his party but fulfilled the promise which many disinterested independents saw in him before his campaign began.

He could, for example, have taken a position honestly and specifically opposed to the New-Fair Deal philosophies on domestic issues, and offered responsible alternatives to the Administration's foreign policy. He could, at the same time, have served the nation by resolutely refusing to employ cheap and dangerous shortcuts to partisan success.

The General would thus have performed an historic service to both his country and his party by saving them from the threat of the McCarthys, the Jenners, the Dirksens, and the Cains, and offering, at the same time, a genuine "change." That he did not do these things, that he in fact is now doing the very opposite, is a personal and a national tragedy.

Governor Stevenson, on the other hand, might conceivably have turned out to be an abject apologist for the total Democratic record. He might have proved to be, in fact as well as in fiction, a "captive" candidate. But such is not the way this campaign has developed, even though the hopelessly partisan must keep pretending it has.

CONCLUSION

GOVERNOR STEVENSON continues to discuss issues, and General Eisenhower to substitute slogans and denunciation for a meaningful campaign. In the meantime Senator McCarthy has achieved a tremendous victory in the Wisconsin primary. The General will now back him for re-election. The full triumph of the political primitive may be upon us. But we refuse to believe it, yet.

Ours is an age of anxiety, and so it is a spawning ground for the demagogue. Cynical or vicious men, at such a time, can gain reputation and power by exploiting anxiety and offering some easy relief. The General has refused to repudiate the alarmingly large number of these men in his party, and so as the threat of their influence becomes greater, this campaign becomes, in part, a contest between reason and emotion, patience and frustration.

We hope that the positive and rational approach of Governor Stevenson will win over his opposition's dependence on frustration and fear, because we believe in the validity of the democratic process. For these reasons, among others, we wholeheartedly endorse the candidacy of Adlai Stevenson.

EDWARD S. SKILLIN.
JOHN COGLEY.
JAMES O'GARA.
WILLIAM P. CLANCY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

week by week

FEDERATION NEARER

IN strictly American terms, the Marshall Plan and the rearming of Europe have served as steps in our own national defense. Citizens who grudgingly accepted such involvement have been eagerly looking to the day when the Continent would be strong enough to cut adrift. As the New York *Daily News* now greets the latest steps toward federation: "That would mean that Western Europe could climb off our backs—or we could shove it off"; a United States of Europe must come about, "if we're ever to win back the freedom from Europe which our Revolutionary ancestors won and hoped they had guaranteed for good and all."

Across the water, resistance to American aid in building up European defenses has been no less vociferous. Another war had to be avoided at all costs; Europeans were convinced that they could not stand the havoc of another liberation by American forces.

With opposition on both sides of the Atlantic so strong, the degree of revival and cooperation attained during the past five years has been remarkable. Although the various European economies are now experiencing a moderate slump and the dollar gap continues, recovery is a fact and several joint undertakings are moving ahead. For one thing, military leaders believe that at last Europe is defensible.

The Schuman plan for the coal and steel industries has also advanced far beyond the slogan stage; its apparatus is already set up. The biggest immediate obstacle to the realization of a free trade area compassing France, West Germany, Italy and the three Benelux countries is the uncertain state of their respective currencies. A common currency may eventually result.

The Franco-German dispute over the Saar supplies a paradox. National rivalry over the region is accentuated by the Germanic origin and character of the population and the fact that the Saar's facilities are required to bring French steel production up to West Germany's. The thorough-going internationalization that would provide the answer is blocked precisely by those fears that can be expressed only in terms of ancient national economic and political rivalry.

But confidence that somehow agreement can be reached by France and Germany on this chronic matter of dispute is implicit in the further steps of Schuman plan officials. The Coal and Steel Community's Assembly has agreed to come forward in six months with the constitution of a European federation. The movement toward union in Europe will be extended by links with Britain and the seven continental nations outside the coal and steel consortium. And tariff barriers on textiles, farm commodities and other products will go down.

Under the impulsion of defense against a common enemy, and with concerted American aid, the countries of Western Europe are gradually coming together as they should have years ago. Deep-seated national rivalries remain, as do certain chronic social and economic difficulties, but an answer is in sight. In time we may see Europe standing squarely on her own feet—not so that each of us will then go his own separate way but that we may work together in the interests of the world.

THE PRESS—NEED FOR A CHANGE

GOVERNOR STEVENSON recently urged a group of Oregon newspapermen to "contemplate the very real dangers in a one-party system in the press." The Governor's mild comments set editorialists and columnists to talking about the question of the overwhelming support given to the Republican party in the nation's newspapers.

Everyone, including the Governor, agreed that by and large both parties get fair treatment in the news section. A Billings, Montana, paper reported Stevenson's farm speech with a single sentence buried in a long story on the address given by General Eisenhower on the same day. This incident was widely decried in conjunction with editorial comment on Governor Stevenson's remark. But he found little support for his general concern.

Most comment argued along partisan lines and so avoided the central question Stevenson had raised. The phenomenon is not that the press is overwhelmingly Republican but that it is overwhelmingly anything. A one-party Democratic press would be just as disturbing as the present imbalance.

It is clear that the nation's newspapers represent a social and economic point of view which finds its political expression in the Republican party. How explain this general affinity of publishers for the GOP? Oddly enough, it seems to be traceable to one of the editorial writer's favorite horrors—class consciousness.

The American press is wholly free, which is as it should be. But it is also itself a big business. Understandably, its official sympathies are almost always identified with big-business interests. If, for

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

instance, a law which will increase corporation taxes is being considered, no one expects our giant corporations to be angelically objective about it. When they get up in arms, it is generally understood that basically their disturbance is a question of dollars and cents. But when a publishing corporation takes up the cudgels in the press, its interest is supposedly not a sordid matter of money but of high principles, and before you know it, the survival of the Republic is at stake. This situation provokes a certain measure of cynicism among newspaper readers—and reporters.

It is interesting in this connection that while their newspapers overwhelmingly support the Republican nominee, the great majority of the reporters traveling with Eisenhower favor Stevenson and the majority of press people with Stevenson also favor the Governor. In the past few elections the same anomaly has been true not only of press workers but of newspaper readers as well. Are the publishers merely talking to themselves? That is the question, it seems, that they should be asking themselves. Are the people so convinced of the basic class-interests behind editorial judgment that the gravest warnings go in one ear and out the other?

Governor Stevenson's observations only pointed up what has long been taken for granted. As long as publishing remains free, it will inevitably be big business; as long as it remains big business, we can expect it to reflect the interests, prejudices and bias of big business; but as long as it remains patently neither disinterested nor unbiased, it can not wholly fulfill its historic role in American life.

Perhaps a majority of editorial prophets have been monotonously predicting doomsday since the early thirties. And the sad thing now is not that the people didn't listen but that they came to see no reason why they should. Their indifference bespeaks a warning not to the nation as a whole but to the press itself.

Perhaps Governor Stevenson offered more service to the press than he was credited with when he gave that little talk in Oregon. He said: "The press cannot condemn demagoguery, claptrap, distortion and falsehood in politicians in public life with one hand, and practice the same abuses on the public themselves with the other."

NEXT WEEK

ROBERT BARRAT writes of the Little Brothers of Charles de Foucauld who make their novitiate amidst the Moslems at the edge of the great Sahara.

"The kitchen, various work rooms, the machine shop, the stable, the chicken house—all bespeak the many needs of a large community. What is marvelous is the silence. Silence in the inner courtyards, which are bathed in the sun. Silence in the garden, that is scarcely broken by the murmur of the pumps which bring the water from deep below the surface and by the tinkling of the bells, so pure in that thin blue air, that call the Brothers to prayer."

VICTORY FOR McCARTHY

THE returns are in from Wisconsin. To the friends of Senator McCarthy, they provide cause for rejoicing. To us, they are so grievous a disappointment that we think it important to state again our firm rejection of the type of anti-Communism McCarthy represents.

First of all, we cannot stomach McCarthy's methods. We think that any dispassionate examination of his record will show that McCarthy has repeatedly dealt in accusation by innuendo and has been guilty of the most egregious sort of character-assassination, of which the blackening of the name of General Marshall is only one example. When charges made by him have been shown to be false, he has shifted his ground and stated them again in only slightly altered form. In short, Senator McCarthy has introduced into American public life the technique of the Big Lie, and, as the election returns indicate, he has made a good thing of it.

Opposition to McCarthy on this level amounts to insistence that unjust means may not be used, no matter how noble the end. It does not mean that we think that no good at all has resulted from the Senator's techniques. McCarthy may have made Washington officials more security-conscious, and certainly this is a step in the right direction. But the Senator's methods of achieving this end seem to us unjust to the point of constituting a national scandal.

Our second level of objection to McCarthy is in the realm of the purely practical. For our money, aside from any early nuisance value he may have had, the Senator is largely worthless as an enemy of Communism.

Senator McCarthy talked of two hundred and five Communists in the State Department. Contradicted, he cut that figure down to fifty-seven. He said repeatedly that he had evidence against these persons. If this were so, these persons could have been indicted, convicted and sentenced to jail. McCarthy has never given any such evidence to any Grand

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Jury, and not one of these persons, if they exist, has ever been indicted or brought to trial because of McCarthy. What McCarthy has done is to make vague and unsubstantiated charges over and over again, without ever supplying any officer of the law with names and evidence for possible prosecution. On purely practical grounds, McCarthy is an abysmal failure.

But while he has failed to root out subversives, McCarthy has been successful in sowing mistrust and doubt. He has succeeded in blackening reputations beyond repair. This is a time of general—and justified—fear of expanding Communist power. This fear the Senator has exploited for his own advantage. In gaining that advantage, he has given a practical example of the rewards of demagoguery which others of his ilk will not be slow to follow. The country is poorer for his victory.

Political commentators say that Catholics are wholeheartedly backing Senator McCarthy, simply because he is felt to be anti-Communist. We can understand support for McCarthy from people who have not followed developments very carefully, but who want to cast an anti-Communist vote. But hearing variations on the "You can't make an omelet without breaking a few eggs" line from educated Catholics has come as a shock to us. We had hoped never to hear this hated theme in an American context.

For our part, we have opposed McCarthy in the past and we will continue to oppose him in the future. We can hear the measured voices, distinguishing here and distinguishing there, saying, "Of course, one cannot possibly approve of his methods, but he *is* anti-Communist." Not for us. We have heard that song before, and we can't buy it.

SUBVERSION IN OUR SCHOOLS

DURING the past year, America's public schools have been the subject of widespread discussion and attack. In certain communities, most recently in Dallas and Los Angeles, groups of private citizens have exerted strong, and successful, pressure on local school boards to remove textbooks which deviated from these citizens' concept of "Americanism." The subject of subverting the nation's young has thus become a national controversy.

Now, as the schools reopen for a new scholastic year, fresh ammunition seems to have been supplied the attackers through the disclosures of Dr. Bella Dodd, a former member of the Communist party's national executive committee and one-time legislative representative of the Teachers' Union. Dr. Dodd testified before the Senate Internal Security Sub-committee that in 1944 there were fifteen hundred card-carrying Communists in American schools. Of this number, she said, from one-half to two-thirds were in New York City.

Reaction to Dr. Dodd's disclosures was heated and largely uncritical. Those who had suspected all along that the public schools, especially in New York, were hotbeds of treason felt vindicated and encouraged in their denunciations. The Teachers' Union, on the other hand, denounced the Investigation and the charges as another manifestation of "McCarthyism."

The point seems worth noting that the investigators, the New York Board of Education, and Dr. Dodd herself, by the fairness of their behavior and the reasonableness of their conclusions, made both the professional patriots, with their fears of "treason," and the professional liberals, with their cries of "McCarthyism," appear almost equally ridiculous. Because the proceedings to date have revealed several important things, but not what either the extreme right or the extreme left thinks.

The Senators underlined that the problem of action in the case of teachers whose membership in the Party has been proved is basically a local question. The School Board insured that each teacher named in the testimony would have a proper hearing, and that no punitive action would be taken against any who could show that he had left the Party in good faith. Dr. Bella Dodd herself emphasized that many of the teachers she named had probably been "innocent dupes" who might, by now, have honestly repented their naiveté.

The objectivity of the proceedings is an encouraging thing. Certainly fifteen hundred Communist teachers in our nation's schools is fifteen hundred too many, but it is a number which, if accurate, is actually slight, especially since it is an estimate offered for the year 1944, a time when American liberalism was most ardently embarked on its brief, ill-fated honeymoon with the Soviet Union. It is a figure which is probably much lower today, after the terrible disillusionment of the postwar years. And it is most certainly *not* a figure which at any time would prove our schools the suspicious institutions their detractors claim them to be.

Those who are interested in defending American schools from their enemies can therefore take heart. The current disclosures indicate that in the overwhelming majority of cases American teachers are loyal, and that in the few cases where disloyalty can be shown to be present, adequate procedures exist for eliminating it. Neither black nor red subversion need threaten one of the nation's most important institutions.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Cardinal of Munich

AT HIS DEATH CARDINAL FAULHABER'S PEOPLE KNEW THAT "IT WAS TIME TO STOP AND THINK A LITTLE ABOUT HOLINESS"

GEORGE N. SHUSTER

THESE were the two best ways to see the Cardinal. On Corpus Christi Day there was a procession through the streets of Munich, and at the end of it marched the dauntless Prince of the Church, well past eighty but still determined to walk every step of the miles charted off for the participants. The second way was to go to his residence, fortunately not too seriously damaged during the war, past a huge shepherd dog who eyed you critically but on the whole benevolently from a corner of the courtyard floor. On the wall hung Bamberger's great portrait, done in the sturdiest years of both men, which spoke to you of one who was scholar, orator and priest, as well as an engaging leader who remained to the last, in a quite absorbing way, witty and sometimes sharp-tongued in the service of the Lord.

The anteroom and the office proper reflected the lovable baroque spirit which had been infused into them when they were built, while everything added to them subsequently was simple and refined in an eminently masculine way. The books on the table were scholarly but good. When I went there I was always reminded of an American episcopal residence I used to love to visit—that of Archbishop (later Cardinal) Glennon, in St. Louis. Indeed, I fear that I used to invent reasons for going there, not only for the great man's sake but because one could go and sit in a room with beautiful Southern proportions, not cluttered up with anything else, and wait until one's turn came.

The Corpus Christi processions played a central role in the life of Cardinal Faulhaber. He died just as that of 1952 was about to begin. I recall the one of 1933, the year when the Nazi tide ran over Germany. The marchers were set upon and beaten by a gang of Storm Troopers, and there were casualties. Then there was the procession of 1945, which I did not witness but which was filmed by a young man who was at the time a Communist. It is perhaps the most moving "documentary" ever made, showing the city of Munich in utter ruin, with four Corpus Christi altars mounted precariously on heaps of rubble. But the marchers had gathered from the cellars in which they then lived, for the first procession since the day when Hitler had forbidden such things to be.

You can see the Cardinal raising the monstrance above the heads of those who knelt in the dust and among the rocks, wearing that look of peaceful resignation on his face which was always to characterize it during the years after the war. Not far from him in the film one can discern the figure of Father Rupert Mayer, the Jesuit, Nazism's most dogged antagonist, carrying the cane made necessary by the blows inflicted upon him in prison. Today Father Mayer's grave is Munich's favorite shrine.

When I hear people say that Germans feel no responsibility for anything that happened, or even do not remember what Hitler did, I ask them whether they have ever stood beside his grave. And of course they never have. For it is still true, they think, that all matters Catholic are "reactionary," and so why bother?

There is something about these processions and the Cardinal's part in them which one must understand if one hopes to gain insight into what was his part of the world. These are folk feasts and as such are dearly loved, even if now the young people get away from them as fast as their elders will permit and go tearing off into the country on bicycles. Our American officials, interested in efficiency, were wont to tear out the remnants of once curly locks when they looked at the long array of Bavarian Church holydays. But the country is one in which most people are farmers and work—men and women alike—incredibly long hours. An American stenographer would resign in disgust. And so you simply have to have an excuse every now and then for taking a day off.

What better pretext could be found than keeping up the old medieval custom of remembering the saints, the Blessed Virgin and her Son? I am tempted to believe that the Bavarians feast more than they fast. Even so, a Prince of the Church who could get into the spirit of the thing and carry it off with dignity and love was bound to be a man of the people as well as a shepherd of souls.

Mr. Shuster is the President of Hunter College and recently served as U. S. Land Commissioner for Bavaria.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE Cardinal's own funeral procession became perhaps the very greatest in the history of his country. Throughout the night queues of people many miles long trudged past the bier in the Church of the Theatines, and on the next morning there were more miles of them for the obsequies, moving with that mixture of piety and curiosity which is fortunately so characteristic of the average Christian. Someone who had witnessed both wrote me to say that it was even a more majestic, throng-attended funeral than that of George V.

I sometimes think the Cardinal had imagined it would be like that, for he had written a pastoral letter to be read to his people after he was gone. This is not one of his great or learned letters. It is filled with simple gratitude for having believed as he had believed, and with great hope, that the Lord would reveal to him the mystery of the mansions in which the faithful are to abide. There is one thing about this letter which I should like to stress particularly.

He pays a very warm tribute to his Protestant brethren, even while stressing without hesitation or contumely the virtue of that deep fidelity to the Church which is the Catholic's most priceless possession. Now it so happens that I had conceived, during 1950 when I was in Munich as an American official, the notion of observing the anniversary of the Cardinal's sermons of December 1933, in which he had so bravely castigated Hitler's persecution of the Jews. It had been hoped that we would make of this a great public manifestation in which all faiths would participate. The most eminent Lutheran theologian, Dr. Asmussen, had agreed to come from Hamburg to Munich for the occasion. But unfortunately some refugees from the benighted regions of East Prussia dissented, and it became my sad duty to confer with the Cardinal. He who had looked so deeply into the hearts of men during all these terrible years understood immediately.

The outcome was that instead of the public observance we gave a luncheon which will always remain in my memory as the most distinguished social occasion in which I have participated. Among the guests was Germany's most lovable surviving Jew, an eminent physician whom we had seated next to Mrs. Sam Woods, wife of the American consul-general. How interested the Cardinal was when Mrs. Woods recalled that this doctor had ministered to her in the days before Hitler. When it was all over he spoke to the little gathering. It was the most moving discourse on the subject of inter-group relations, without a word of cavil or reservation, to which any of us had listened during our lives.

For this great Christian was also a gentleman and a scholar. He had been, before his elevation to the hierarchy, a really competent professor of Scripture and author of books about the Old Testament which are still useful. Unlike most professors, he possessed a remarkable gift of phrase, so that the sermons of his best years have the eloquence not merely of words but of a luminous mind. He had a magnificent grasp of the great moments in ecclesiastical history, and could come up with quite Churchillian pageants of the past.

It has been held against him that he remained a monarchist as long as he possibly could. I am not as certain as I once was that he was wrong in this. Americans too often forget that theirs is an elected monarchy, and that their President has powers which the European dwelling in democracies cannot reconcile with libertarianism. It is the catastrophe of German history that the heritor of the Prussian kingdom happened to possess a withered arm and to be jealous of the prestige of the British Crown. Had British Constitutionalism, product of England's experience with the totalitarian Tudors, been triumphant in Germany prior to 1914—or after 1918—dire tragedies might have been averted from mankind.

WHAT is the deepest meaning of the Cardinal? It is his prophetic anticipation of the future, after the assault upon civilization implicit in the First World War. During this he had served as an army chaplain, and his sermons to the troops were published in a thick volume. Yet it was only shortly after the signing of the Peace Treaty that he issued a statement which at that time seemed novel and even bizarre. He said that granted the character of modern military weapons, no such thing as a "just war" in the Thomistic sense could be conceived, and indicated that whoever was guilty of starting such a conflict was just a common criminal.

After 1933, he clung to his conviction. The reason why the Nazis hated him so much was not his insistence that radical anti-Semitism was of necessity an assault upon the well-springs of the Christian faith, or his defense of Catholic education, but his insight into the fact that Nazism meant war. I recall the interviews I was privileged to have with him at that time, when not a few of his fellow prelates were either persuaded that Hitler, however evil, was at least the foe of Communism, or certain that the adventures of one who then seemed a political mountebank would soon be drowned in laughter. But the Cardinal was one of the very few Germans who foresaw the outcome. He said then that the future as he visualized it was dark as Erebus. He was attempting as best he could to rescue from concentration camp and firing squad many a good man. This charitable endeavor sometimes stayed his hand and his voice. But though they sometimes conceded a point to him, the Nazis hated him. He was their target and he was almost struck down.

War rolled over his stricken country as a hurricane

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sweeps across a stricken seacoast. The Frauenkirche, age-old cathedral of the Munich See, stood naked before the Lord. And the Church of St. Michael, which he dearly loved and in which many of his most courageous sermons were preached, was only four outer walls, from the tips of which some figures of the saints dangled precariously, as though they had abandoned their marble calm and imbibed too freely.

No one who had known the city previously, looking on the omnipresent devastation, could help being chilled to the very core of his being. Later on they put a new roof over the ruins of the cathedral and boarded up the windows. We went to Mass there on Christmas Eve. The cold wind seeped in through a thousand orifices, and our teeth chattered as the remnants of a once-great choir sang. But the old Cardinal sat resolute in his red robes during the service, and at the close walked as of old through the crowd. Afterward, at home, I sat for an hour beside a fire weaning the Arctic out of my bones.

And I thought of how dear it is that there should be upon the earth, from the rising of the sun to the going down thereof, men who really and truly believe that those who are meek and humble and suffer persecution will have upon themselves a blessing for eternal time. We Americans for a long time looked upon the Cardinal and those who associated themselves with him as "reactionary and divisive forces." I am afraid he did not always understand what we meant by democracy, or appreciate that the secularistic whoopee of the first period of our occupation was an unadorned blessing. It is even to be feared that upon occasion he smiled a little at us. Not all those who surrounded him were of his stature. The satellites of great men seldom are. Perhaps the retinue of the Munich Chancery Office was no better than are the outposts of the Roman Curia. But in the end our people, like his own, knew that when the Cardinal had gone it was time to stop and think a little about holiness and the quiet of the Lord.

THE GREAT BOOKS

The Syntopicon: A Quiet Revolution

JAMES L. HAGERTY

WHEN the word gets round that the low road to education has been opened, that all who care to read may go much further than Scotland, what will people do? The publication by the Encyclopaedia Britannica of *The Great Books of the Western World* (54 volumes. $249.50) is really a colossal event. Selecting the books that are generally conceded the best of the best in the Western tradition, a corps of experts, sixty or eighty in all, spent nine years reading and re-reading these and many other books, and after weighing, measuring, correlating, distinguishing, aligning, in perhaps the greatest group research project in Western scholarship, discovered a new way of reading, and invented a way of learning to read.

I wonder what *people* will do? Not the "brains" that have been conditioned by technocracy applied to education, full of facts, shaped by formulas, cribbed by outlines, cabined by surveys, confined by tests; not college graduates, nor book reviewers, nor inveterate readers who devour everything. Just the individuals who are curious about work and play, life and death, pay and profit, war and peace, but have never read anything significant enough to relieve the tension of bad dreams.

Almost everyone today, by dint of learning so many things that may not be so, sees visions and dreams dreams. But what are dreams and visions between Pavlov and Freud? The curious world of Alice is now the only one that is left; but Alice has disappeared. Is there any way through the endless maze of modern life? Is man lost despite his knowledge, powerless despite his "know-how"? Or is there still some thread to guide him through the labyrinth so that his way is more than a fitful fever? Is there still an Ariadne to offer a thread of truth to make life worth while?

A new way of reading is alarming. One should hurriedly add that this is not audio-visual education, is not based on improvement of the eye-jerk, is not the accumulation of data or information. This *set* of books is quite different from famous collections of the past—Tauchnitz, the Harvard Classics, Everyman's. It is accompanied by two large volumes which are called *The Great Ideas: A Syntopicon of Great Books of the Western World*. This is a strange and unique device to

Mr. Hagerty has been a member of the faculty of St. Mary's College in California for many years.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

initiate a new way of reading, by the direct reading of the best that has been thought and felt and written in all the West.

The editors and staff, under the leadership of Mortimer J. Adler, were able to trace the dynamics of Western thought through three thousand years, and charted it by locating the great central "ideas," as so many suns about which planetary systems revolved in an interrelated and mysterious pattern. One-hundred-and-two ideas were identified as stars in this new chart of Western thought, and some of these stars seem to move in special galaxies in relation to each other.

For example, there is an interconnection of the ideas of Government, Family, State, Law, Constitution, Duty, Justice, Liberty, Man, Citizen, Slavery, War, Punishment, Revolution. These ideas have more complex and intimate relations with the ideas of Aristocracy, Democracy, Monarchy, Oligarchy, Tyranny, than any of them has with such ideas as Angel, Change, Dialectic, Evolution, Language, Matter, Sin, World. The first two groups form the constellation of concepts which characterizes the field of political thought. Or again, the interrelations of the ideas of Labor, Wealth, Justice, Liberty, Slavery, Family, State, Revolution, War, and Democracy and Oligarchy, shape the constellation of concepts which marks the field of economic thought. In sharper contrast, the interrelation of ideas of God, Man, Immortality, Fate, Prophecy, Soul, Sin, World, Religion, and Theology, as they are related to such ideas as Good and Evil, Duty, Happiness, Virtue, Law, and Punishment, trace the conceptual pattern of religious thought.

THE *Syntopicon,* however, does not presume that a reader would know political science or theology in advance. It does not demand the prerequisite of an outline of a subject to learn it. It supposes simply that people are curious about real problems and will seek solutions that are reasonably convincing. Under the one hundred and two Ideas, therefore, have been set down almost three thousand topics, themes or problems that have received a significant discussion in the literature of the West. Anyone who wants to think about a subject can, by means of the *Syntopicon,* confer with the actual shapers and preservers of our tradition as they speak, one after the other, on the same topic.

How is this accomplished? Let us take a subject that may mystify Americans at this moment: Voting. Opening the *Syntopicon* to the Inventory of Terms, "Voting" appears, and we are referred to "Democracy" and "Government." This topic under "Democracy" is "Methods of election and voting." Here we are referred to two passages in Plato's *Laws,* three passages from Aristotle's *Politics,* one from Plutarch's *Lycurgus,* two from each of Tacitus, Locke, Rousseau, Hegel, Mill, one from Montesquieu, six from the Constitution of the United States, and three from the *Federalist.* The topic under Government is "Self-government: expressions of the popular will; elections; voting." Here besides other references to the preceding authors there are further texts cited from the Old Testament *Judges,* Aquinas, Shakespeare, Milton, Swift, Gibbon, Kant. All these relatively brief passages are found in the volumes of the set, except those from the Bible which are indexed to both the Douay and the King James versions.

It is possible that the reader will become so entranced in exploration of the problems of democracy or government that he will continue reading other topics found there. But suppose he's still worried whether to vote or not to vote. If he scans a page of Cross-References under "Democracy," he notes one on his subject: "The problem of suffrage and the debate concerning the extension of the franchise, see Citizen, 2c-3; Labor 7d; Oligarchy 4, 5a; Slavery 5b." Under Government he finds the Cross-Reference: "The institutions of self-government, such as representation, elections, voting, see Aristocracy 6; Constitution 9-9b; Democracy 5a-5b(4)."

Under each of these topics is found again some specific contribution to the problem before his mind. Authors from Moses and Herodotus to Marx and Mill and Freud present the issues and take positions. It appears from this first adventure in his wonder about voting that the problem is located in some sense through the ideas of Democracy and Government with primary reference to the idea of Citizen. If our reader is curious about these great ideas, he may turn momentarily from the great sages, seers, scientists and storytellers who share their thoughts with him.

A SHORT essay introduces the references which treat the collection of topics under each idea. There is an essay of six thousand words on Democracy, another of similar length on Government, and a third on Citizen. Each represents a statement of the great idea signified by the term heading the chapter, summarizes the themes, issues, positions taken by the great authors who develop the idea in our tradition, usually in brief and trenchant quotations taken from them. From those who contribute to the idea of Citizen, the essay calls on Aristotle, Kant, Mill, Alexander Hamilton, Socrates, Marcus Aurelius, Augustine, Aquinas, and Sophocles' Antigone to speak on key points.

The essay also indicates the relation of this idea to others: "The general problem of man and the state, with all its controversial issues, runs through many chapters—such as Constitution, Good and Evil, Law,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Liberty, and State—but we have placed its principal formulation in this chapter because the concept of citizenship signifies the ideal condition of the human individual as a member of the political community."

The one hundred and two essays are the work of Mortimer Adler. They constitute the "patterns" of Western thought, and if they are verified by the thousands of citations from which they derive, they point to the numerous problems of philosophy that press for solution now as always. Each essay merely introduces the topics that complicate the life of any man, and divides them for the purpose of learning by analysis their elements and principles. The method devised is actually a new way of reading; the materials for a topic come from history, fiction, science, poetry, philosophy, theology.

If a man needs to think about his relation to the state, suppose he could consider that problem in the light of history and story, with the reports of Herodotus, Thucydides, Plutarch, Gibbon, Marx; and the Greek dramatists, Virgil, Dante, Shakespeare, Cervantes, Milton, Swift, Tolstoy, Dostoyevsky; in the light of political theory with Plato, Aristotle, Lucretius, Epictetus, Marcus Aurelius, Augustine, Aquinas, Hobbes, Montaigne, Bacon, Descartes, Spinoza, Locke, Montesquieu, Rousseau, Adam Smith, Kant, Hamilton and Madison, Hegel, Mill, Freud. This is a mere listing of the writers who have something definite to say to a reader on "the individual in relation to the state." Each of them is at arm's length from the reader in *The Great Books of the Western World* and he can read them one after another together on the same subject. With them or against them he can form his own mind on a question, or reserve his judgment for further insight or information.

THE question remains: Will this new way of reading, which supplies a well rounded and fully balanced pabulum for the hungry mind, develop the *skill* of reading?

Etienne Gilson in *The Unity of Philosophical Experience* shows how the most effective science of a time usurps the guidance of philosophy and establishes a dogmatism which blinds its devotees and shrinks the mind fed on such dessicated diet. Today university education imposes the selection of a specialty with scarcely a thought of what a piece of work a man is.

If a student, *any man,* were confronted by the greatest masters of human discourse that our tradition has heard: with history to bring all time and place before him; with poetry and story to bring all life and love to him vicariously; with science to shape all kinds of things in the forms of thought; with theology to bring the power of God into his ken, and philosophy to sweep his mind of error and garnish his house of the soul to be a residence of understanding, and knowledge, and at long last, wisdom—the student's mind would grow by what it feeds on. It would be the measure of a man, for he cannot advance the future ignorant of the past; but it would offer unlimited opportunities to insight and comprehension.

If the prescription of John Dewey is true, that we learn to do by doing, what could be more practical than to learn to read by reading, and by reading the best poets, sages and seers actually grow to manhood in intellectual stature? By this intriguing device of the *Syntopicon,* a curious or wondering person may sit at conference with all the great minds and hearts of the Western world and come to know their views and measure them as he makes up his own mind. All this for a cost that is absurdly small when compared to the sums expended on so-called education.

Perhaps the conservatives in possession of our schools, the positivists who dominate science, the analysts and semanticists who weigh our words, will deny that the strange device on *The Great Books of the Western World* is *"Excelsior."* But it may well be that this institution of teachers and ideas and books and topics is the achievement of the Idea of a University.

ROSARIAN ACADEMY

WEST PALM BEACH, FLORIDA

Resident and day school for girls on shores of beautiful Lake Worth, flowing out to the Atlantic Ocean. Grades one to twelve. Fully accredited. New buildings. All sports. Music, Art, Dramatics. Directed by the Sisters of Saint Dominic. For Catalog and information address:

Registrar, Rosarian Academy

West Palm Beach, Florida

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SCREEN

BOY INTO MAN; MAN INTO BOY

THE complexities of youth are covered by two new films—one in which a teen-age youngster is surrounded by a loving and happy family, and the other in which a younger boy has to figure things out pretty much for himself amidst surroundings of vice. Neither boy has an easy time, but needless to say, the second child goes through the more painful turmoil. Although both of these films are *about* children, obviously neither of them is *for* children.

Only a producer of Stanley Kramer's daring would have attempted to make a film of "The Happy Time," adapted from the play by Samuel A. Taylor and the book by Robert Fontaine. It's about a French Canadian family whose interests are mainly along the lines of "l'amour, toujours l'amour," and at times it's rather rough going. But this family has a healthy, joyous quality and an ability to see things clearly during a crisis—attributes that make up for many of its more obvious defects. It's no wonder that Bibi Bonnard (Bobby Driscoll) is a little confused on his twelfth birthday; and furthermore he's tired of being sent out of the room every time the discussion gets interesting and approaches some aspect of sex—as it does so often.

Fortunately, Bibi has a shrewd mama (Marsha Hunt), who knows how to put her foot down when the Bonnard menfolk get out of hand, and an equally wise and big-hearted papa (Charles Boyer), who understands what's happening to Bibi and realizes the time has come for "that little talk" beyond the birds and bees level. This talk, in which papa explains the difference between desire and love, is the finest thing in a film which has several very poignant episodes, including the amusing scene in which the Bonnard men rally to Bibi's defense when the school principal punishes the boy for drawing naughty pictures (which he did not draw), and the touching situation when Bibi gets a crush on the maid (Linda Christian) in whom Uncle Desmonde has a much more fleshly interest.

Although Director Richard Fleischer succeeds in getting lively and convincing characterizations from his good cast, he fails at times to keep his movie moving. Too often it becomes talky and occasionally stilted and theatrical. But as a portrait of a family, and particularly of one member's momentous boy-into-man period, "The Happy Time" has a gay, down-to-earth quality that should win all except Puritan audiences.

NEAR the end of "Savage Boy," after little Simon has already attempted suicide and murder, the sea

ST. MICHAEL'S COLLEGE
The Catholic College of the University of Toronto
Co-educational
•
Founded 1852
UNDER THE DIRECTION OF THE BASILIAN FATHERS
All Courses in Arts and Science
Leading to Degrees of:
Bachelor of Arts
Bachelor of Commerce
And Preparatory to Admission to Graduate Schools of Study in
Education
Law
Medicine
Social Work
•
Residence Facilities for Men and Women Students
•
Address:
REGISTRAR
St. Michael's College, Toronto, Canada
Graduate Students—Address:
SECRETARY
Institute of Mediaeval Studies, Toronto, Canada

CANTERBURY SCHOOL
New Milford, Connecticut

founded in 1915, has always maintained the highest standards of scholarship, discipline, and personnel. It is firmly established as one of the leading college preparatory schools of New England. Its location is excellent; its plant and facilities modern and complete. The course of studies covers the requirements for admission to all colleges, universities, and scientific schools, and its graduates have been notably successful in college work. Courses in Christian Doctrine, Ethics, and Apologetics are taught by our resident Chaplain. These, together with the permanent effect of the religious life of the School, give Catholic boys a sound moral preparation for a good life in the modern world.

The school is conducted by Catholic laymen, under the patronage of the Most Reverend Bishop of Hartford. Address:

WALTER F. SHEEHAN Headmaster

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ROSEMONT COLLEGE

ROSEMONT, PA.

Catholic College for the Higher Education of Women conducted by the Religious of the Society of the Holy Child Jesus.

Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts and Science.

For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the Pennsylvania Railroad.

Accredited by the Association of American Universities

Telephone Bryn Mawr 5-3086 or 5-4514
Address REGISTRAR

COLLEGE MISERICORDIA

DALLAS, PENNSYLVANIA

A Residential and Day College for the Higher Education of Women, conducted by the Sisters of Mercy of the Union.

Incorporated under the laws of the State of Pennsylvania. Fully Accredited.

Degrees conferred—Bachelor of Arts, Bachelor of Science, Bachelor of Music, B.S. in General and Vocational Home Economics, B.S. in Secretarial Science, and B.S. in Nursing Education.

Teachers prepared in the Elementary and Secondary Fields.

Address the Dean

captain who is helping the youngster escape from the fleshpots of Marseilles says to Simon's mother: "Some children have to be made into men; we'll have to teach *him* to be a child." This French film, with English subtitles, tells the tragic story of a boy who had no childhood. His mother, a prostitute, boarded him out with a farmer who in turn gave him to a shepherd. When the mother, laden with toys, comes for the boy at the picture's beginning, she is shocked to find that he doesn't know what toys are. The shepherd, a former sailor, has taught him to read well from the Bible and to love the sea, so the mother takes Simon to her rooms in Marseilles intending to put him in school. The wild boy is fascinated by the city, spellbound by the sea, and although he loves his mother from the very beginning, he is mystified and repelled by the aura of evil that surrounds her.

Not understanding why, Simon longs to take his mother to dinner without those men who are always hanging around. He wants to protect his mother, and after she falls in love with one of her customers, a counterfeiter played by Frank Villard with a hammy leer, Simon especially wants to protect her from him. The roles of the mother and son are played to perfection by Madeleine Robinson and young Pierre Michel Beck. Without becoming types, these two succeed in personifying profane and sacred love, and the good mother-son relationship is effectively contrasted with the unwholesome surroundings and the mother's depraved life. Although the film deals with human depravity, it is never contaminated by it.

Actually "Savage Boy" would be a much stronger film if Director John Delannoy, who directed such provocative movies as "Symphonie Pastorale" and "God Needs Men" (later known as "Isle of Sinners"), hadn't gone so far out of his way to shock us every now and then. He leaves little to the imagination in depicting the life led by Simon's mother; but it must be said to the film's credit that Madeleine Robinson's realistic performance by no means glamorizes prostitution. Throughout the film, sordid scenes are followed by touching sequences of Simon's unhappiness—as he looks longingly at the cheerful family in the next building, as he walks alone by the sea, or as he cries in desperation when he thinks that his mother has betrayed him.

It is hard to believe that this unhappy, though thoughtful, film could have a happy ending—but it does, in a way. And having seen Simon take on a man's job, without his knowing what he was doing, we hope at the finale that the good captain on whose boat he sails will be able to teach him to be a child. For the mother there is little hope, unless this does happen and he is able to rescue her someday.

PHILIP T. HARTUNG.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Koestler and the Infinite

GEOFFREY ASHE

Prince, if you meet upon a bus
A man who makes a great display
Of Doctor Haeckel, answer thus:
The winds have blown them all away.

BELLOC'S disrespect for the fashionable German materialist was so well founded that these lines have lost point. Haeckel, with his one-volume solution to the Riddle of the Universe! Did he actually have disciples? Yes, he did, and here is one who has not forgotten the days of discipleship: a fellow bus-passenger of commanding presence, ruffled, however, by winds that have been blowing with great force.

Beside Arthur Koestler, nearly all the other ex-Communist intellectuals are as children. The first part of his autobiography (*Arrow in the Blue*. Macmillan. $5.) tells something of the process which drew him into the Party long before the Popular Front. He is marked off from the others by a difference even more noticeable than that of timing. He was once, in the common capitalistic sense, a success. The German Communists' prize catch held a lucrative post in a famous company. Clearly he is a man worth studying.

Born in 1905, Koestler was the son of an erratic Jewish business man who lived vaguely in Budapest and Vienna. From an early age his predominant interests were scientific. At fourteen he was trying to keep abreast of developments in half a dozen fields simultaneously. Haeckel, whom he discovered after most people had forgotten him, came with an inspiration more durable than his quickly-superseded message. Koestler Senior paid out large sums to put the boy through the University; but Arthur, suddenly conceiving a notion that he was getting trapped into a stereotyped career, burned a document essential to his graduation, and sailed, under the auspices of a Zionist group, for Palestine.

There he was desperately poor. Friends, however,

Mr. Ashe has written widely in his native England and in this country on literary and political matters.

An International Institution . . .

Rosary College

A Catholic College for Women, conducted by the Dominican Sisters of Sinsinawa, Wisconsin

National and International Accreditation
Courses leading to Degrees of Bachelor of Arts and Bachelor of Music Education
Emphasis on Teacher Training
Junior Year Plan of Foreign Study in Fribourg, Switzerland
Pre-Professional Training
Master's Degree in Library Science
Graduate Study in Fine Arts in Florence, Italy

For further information, write:

THE DEAN
Rosary College
River Forest, Illinois

The COLLEGE of SAINT CATHERINE

A Liberal Arts College for Women. Awards the B.A., B.S., and B.S. in Library Science degrees. Approved by the Association of American Universities. Liberal arts, nursing, home economics, teaching, and physical education. Conducted by the Sisters of St. Joseph of Carondelet. For information address the Dean, 2004 Randolph Avenue, St. Paul 1, Minn.

Fall Opening date Sept. 16.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

found him journalistic assignments in connection with the Zionist cause. In 1929 he returned to Europe and joined the staff of Ullstein's, the leading German newspaper firm. His rare combination of scientific and political knowledge brought him rapid advancement. At twenty-five he became a Science Editor and a Foreign Editor at the Berlin headquarters, with "two telephones and several mistresses." At twenty-six he was a Communist; and here *Arrow in the Blue* ends. His dismissal from Ullstein's, his disenchantments in Russia, his Spanish misfortunes, his resignation from the Party, his composition of *Darkness at Noon* and other celebrated books, his rediscovery of Zionism—all these things are to be told about in a second volume.

The first is written with much acute observation and a detached humor that is often engaging, and also (one must admit) unexpected. But though the narrative ranges far, most readers will construe it in terms of its bearing on a single topic. How did this prosperous and brilliant young journalist get entangled with Communism; and how did he then get disentangled? Certainly it is not the usual story. The dates are wrong.

Well, how? Why did he join?

KOESTLER offers some general remarks of very unequal value, and some illuminating disclosures about himself. Discussing conversion, he takes up the old false parallel between Communism and Catholicism—a parallel never drawn by those, like Silone, who have known them both from within—and lays stress on personal factors, maintaining that in every conversion there is a "guru," an admired initiate who wins over the budding neophyte by precept and example. This seems dubious. Who was "guru" to Newman, for instance? Koestler admits "gurus" in his own case, yet the process he describes has an air of being essentially private.

Too much so. One gathers that authentic sympathy for the oppressed played no part; not even then, in that comparatively philanthropic pre-Hitler world. The change originated not so much in a sense of wrong as in a sense of wrongness. Weary of social chaos and the course taken by his own life (he had acquired one mistress too many), the Science Editor appropriately exploded into a Wellsian rage at outworn muddle, a Wellsian longing for expansion, organization, creation. He found himself confronted with the first Five-Year Plan alongside the appalling depression in democratic Germany; and he chose.

He had another, subtler impulsion, generated by a crisis to which his thoughts have often reverted. In his autobiography we get it again—the theme of a conflict between two attitudes: the active, in which good and

At
Saint Mary-of-the-Woods
COLLEGE

Young women live graciously, grow spiritually, prepare for careers.

• Accredited standard college. B.A., B.S., and B.F.A. degrees. Courses leading to advanced study and vocations include music, art, commerce, secretarial training, journalism, home economics, teacher training, speech and radio. Individual counseling. Well-equipped conservatory of music, library and laboratories. Spacious campus, beautiful fireproof buildings. Riding, tennis. Gymnasium, indoor pool. Early registration advised.

Write for catalog. Box C102

Saint Mary-of-the-Woods, Indiana

NAZARETH COLLEGE
Rochester 18, New York

Conducted by the Sisters of Saint Joseph
B.A. and B.S. Degrees

Liberal Arts — Science — Education
Art — Music — Speech and Dramatics
Secretarial Science — Social Science
Nursing — Medical Technology

Classroom subscriptions to
THE COMMONWEAL,
in orders of ten or more
copies weekly,
may be entered for any number
of weeks
at 10c per copy,
with a free copy for instructor
or distributor.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

evil, happiness and suffering, personal and social ends, are seen as urgent realities; and the contemplative, in which the world is viewed from the standpoint of eternity, values cease to appear absolute, and individuality fades. The title of the book alludes to a daydream he once had had about an arrow flying off into endless space. Marxism, with its cosmic dreams and its ingenious juggle of the absolute and the relative, promised to resolve his dilemma. It unified his experience, it wedded the Immediate to the Infinite, it furnished a philosophical guide to action.

(*Prince, if you meet upon a bus . . .*)

Koestler here resembles an English writer with whom I imagine he is familiar. This is Olaf Stapledon, the author of *Last and First Men* and *Star Maker,* two of the most grandiose essays in science-fiction ever published. Stapledon, a philosophy teacher, used fantasy as a vehicle for his bolder ideas, and grappled repeatedly with the same problem as Koestler. On the philosophical level he gave it up. On the practical level, significantly enough, he drifted the same way: towards Communism. He never joined the Party. On the other hand, he never turned definitely against it. At the 1949 N. Y. "Peace Congress," shortly before his death, he was the sole representative from western Europe.

But Koestler did join the Party, and left it, too. Why did he leave?

The breach came in 1938. *Arrow in the Blue* does not take him so far, and the account he has already given in *The God That Failed* is an interim report only. But the main reason, surely, was that his unified cosmos fell apart. Communism turned out not to be a philosophy at all. It was simply a hideous projection of the personality of Stalin. This discovery, rather than any special disillusionment, drove him out into exile.

Not that he was blind to the characteristics of the Soviet rulers' policy. The restoration of slavery and torture; the reconstitution of privilege; the control over art and thought; the assumption of infallible wisdom; the actual self-contradiction, stupidity, and abandonment or persecution of loyal friends who could not adapt themselves—all these evils were recognized and recoiled from. But none was decisive. What Koestler at last perceived was that Stalinism, disguised as philosophy, produced a radical warping of mind and morals. For that warping, that shotgun divorce between the human consciousness and reality, there could be no excuse.

WITH the autobiography before us, we can judge better how Koestler's scientific brain must have reacted to the demands of the Kremlin. *Darkness at Noon* (1951) is an attempt to picture the effect of

LAND OF OUR LADY SERIES

A New United States History Series for Catholic Schools—Grades 4 to 8

under the editorial direction and supervision of the following outstanding educators:

Rev. Timothy F. O'Leary, Ph.D., Editor in Chief; Sister M. Veronica, S.P.B.V., M.A., Assistant Editor-in-Chief; Rt. Rev. Msgr. Clarence E. Elwell, Ph.D., Co-Editor; and Rev. Patrick J. Roche, Ph.D., Co-Editor

Now ready

BEARERS OF FREEDOM

By Sister M. Veronica, S.P.B.V.

FOR THE INTERMEDIATE GRADES

384 pages, 70 illustrations printed in 3 colors. 6 full-page maps printed in 4 colors. List, $2.32

The next book to be published will be GUARDIANS OF FREEDOM, for the upper grades. This will be ready for the Spring Term, 1953.

The other three books of the LAND OF OUR LADY series are now in preparation and will be ready in 1953.

In this way, teachers and pupils will be provided with a complete course in American and Old World History.

Based on the Unit plan, the style of presentation of each text is simple, direct, and easily comprehended by students of the grade for which it is designed. This in itself eliminates much of the burden of teaching.

Ample testing material, study exercises, and pupil activities are provided at the end of each chapter and unit in every book. This material serves not only to lighten the teacher's work, but helps in fixing in the minds of the students the salient features of each chapter.

Unit outlines are provided at the beginning of each unit followed by unit previews. Each chapter contains its own chapter preview.

Illustrations in color and black-and-white, together with pictorial charts, time-lines, and easy-to-follow maps are coordinated with the material of the text.

TEACHERS' TEXTS

AIMS AND METHODS IN TEACHING RELIGION

For Teachers, Novices, Normal Schools

By Rev. John K. Sharp, M.A., S.T.B.

The author, an expert in the methodology of pedagogics, presents in a practical way the more important ideas, principles and experiences that underlie efficient Catechetical instruction. 407 pages. Net $4.75.

AN EXPLANATION OF THE BALTIMORE CATECHISM

For Teachers and Advanced Classes

By Rev. T. L. Kinkead

A concise, thorough amplification of the answers. Easily adaptable to any Catechism. 393 pages. Net $2.75.

ANECDOTES AND EXAMPLES ILLUSTRATING THE CATHOLIC CATECHISM

For the Classroom or for Lesson Preparation

By Rev. F. Spirago—Rev. J. J. Baxter

A most complete fund of stories from the lives of Saints and from secular history. 596 pages. Net $5.00.

HANDBOOK OF THE CHRISTIAN RELIGION

For Teachers and Advanced Students

By Rev. W. Wilmers, S.J.

A compendium of theology for teachers and the laity written in untechnical language. 506 pages. Net $3.50.

THE CATECHISM EXPLAINED

For the Catechist, the Teacher

By Rev. F. Spirago—Rev. R. F. Clarke, S.J.

Each subject is thoroughly treated, with additional material in smaller type for further study. 752 pages. Net $5.75.

CHRISTIAN APOLOGETICS

Rev. W. Devivier, S.J.—Most Rev. S. G. Messmer, D.D.

For Teachers and Normal Schools

One of the finest summaries of fundamental theology. 583 pages. Net $4.50.

BENZIGER BROTHERS, Inc.

Printers to the Holy Apostolic See and the Sacred Congregation of Rites

6-8 BARCLAY STREET, NEW YORK 8, N. Y.

BOSTON 10 • CHICAGO 6 • CINCINNATI 1 • SAN FRANCISCO 3

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

these demands on a veteran Bolshevik. Nicolai Rubashov moves about Europe in the nineteen-thirties, directing trade missions and organizing Party activities. Forced to defend every idiocy, every volte-face, every cruelty and treachery perpetrated by Moscow, he builds up a more and more contemptible system of rationalization, feeling, meanwhile, a more and more profound disgust. There is another rationalization behind the public one. Rubashov clings to his position, groveling in periodic "self-criticism," swearing away the lives of innocent and adoring subordinates, in the hope (as he likes to tell himself) that he may somehow be able to affect the course of events. The hope is chimerical. Arrested while in Russia, he is told that no further self-criticism will save him. But one thing more his masters require. He must sign a detailed confession of counter-revolutionary conspiracy, faked up by the secret police from a few imprudent remarks and actions.

He signs, without too much resistance. His mind has lost all its bearings. He has learnt to believe anything and justify anything. Therefore, with a last flourish of his lifelong devotion, he offers up to the Revolution the only service he can still render, and goes to his death.

Koestler's philosophical progress is the main theme in his own unhappy adventures. Without stooping to the mean trick of motive-hunting, which he himself very justly denounces, it is now possible to detect a less explicit theme.

He revolted from Marxism because he found out that Marx was right. The Russian Revolution had transformed society in terrible earnest. It had elevated people and principles that grew in a soil utterly foreign to him. The regime was a perversion; but even the thing perverted was alien. For this advocate of the Proletarian State seems never to have made contact with manual workers. His personal career had its ups and downs, but it never took him into the ranks of the "toiling masses."

The novels he has published have few working-class characters. *The Age of Longing* (1951) depicts what is virtually a later, more hysterical phase of the Aldous Huxley world. There is hardly a person in it who would be out of place at a reception given by the present Lord Tantamount.

Koestler's background prior to 1932 aligned him with the earlier European Marxists, with the bourgeois heirs of enlightenment who imagined the Revolution as a triumph of the best qualities in their own class—its cosmopolitan culture, its flair for invention and research, its love of justice, its sense of duty. Despite the twentieth-century demoralization, their ideals were preserved, to some extent, by the Bolshevik Old Guard: by men like Rubashov, for example. But Stalin's purges broke the Old Guard. The post-purge regime, in Koestler's eyes, was a Mystery of Iniquity, spawned by that inscrutable thing, the Proletariat. It swept down, brutal and philistine, on all that stood for continuity with the bourgeoisie, including the bourgeois virtues. Out of the ruin a new civilization might arise. Not in our time, however. The Neanderthaler reigned, and the intellectuals who still paid homage could only do so by forsaking the principles they supposedly upheld.

Many did. Koestler did not. He was just so much closer to the liberal era that he could not condone the purges. Never having twisted himself to survive that hateful loyalty-test, he remains to this day a sane, agreebly archaic character.

WHAT has he to propose on the constructive side? Zionism, of course, but not much else. He has added nothing to science; his attempt to do so in *Insight and Outlook* is an erudite mistake. He thinks America can still save the human race; he thinks nobody else can; he thinks the battle of the Left and Right is absurd. Beyond this, we are getting some stimulating but all too negative suggestions. One of his characters, who speaks, it now transpires, for the author, argues that much of the horror of the last hundred years has been due to the loss of belief in immortality. The mass craving for some sort of happiness here and now has thrown mankind off balance. Crazy ideologies have made converts, odious demagogues have attained power, because of this indispensable mirage of an earthly fulfilment.

The Age of Longing contains an interesting sidelight on Koestler's present position. One had hoped that the autobiography might elucidate it. The scene is contemporary Paris. The chief person in the story is an American girl, a devout Catholic during her convent education, but lapsed. Her yearning for faith throws her into the arms of a fanatical Communist at the Russian Embassy, whose mistress she catastrophically becomes. The reader feels that the nuns have the best of it after all. Most of the minor characters are distracted wraiths, but among them there is a priest—one of France's apostles to the intelligentsia—briefly but not unsympathetically portrayed.

Like some other distinguished modern Jews, Koestler has grown aware of the Church. What exactly are his opinions on Catholicism? He gives the impression that he still dismisses it with the familiar "progressive" gesture, as outmoded and unacceptable. But he does not say why, and his reasons would be worth having. They must be cogent, since they can nullify several obvious features of attraction. They must be well thought out, since they are his. A clear statement on this inescapable issue would show better where he stands. It would also give us something to think about. Perhaps in the second volume . . . or perhaps sooner?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Chinese Convert

FROM CONFUCIUS TO CHRIST. By Paul T. K. Sih. Sheed & Ward. $3.

By LEO J. TRESE

WITHOUT having given the matter much thought, most of us feel that we have, religiously speaking, seen everything. We are very likely to assume that Christianity has jelled in its final and definitive external forms. New saints will be canonized, of course; new Masses will be inserted in the Missal; even such a radical departure as the introduction of the vernacular tongue into the liturgy is conceivable. But barring such minor adjustments, the Church as we know it this year has achieved the fulness of its development; it still will look pretty much the same in a thousand years.

So we think—until we recall that there are only three things which really are unchangeable in the Church: the dogmas of faith, the moral law, the essential matter and form of the sacraments. All else is accidental: practices, disciplines, externals which represent the accretion of centuries, and which are to a greater or lesser degree "expendable."

Books such as *From Confucius to Christ* give us some faint hint of the transformation that will occur. As Christ in His Church embraces to Himself the indigenous cultures of the Asiatic nations which His love, in time, will conquer, there will be new fruitfulness, new forces unleashed. The deeply contemplative nature of the Orientals, which at present finds its outlet in Buddhism; the high ethical idealism epitomized in Confucius; the filial piety and the respect for the human person evidenced in so many aspects of Chinese life and culture—all will exert their formative pressures on the basic unchangeableness.

Dr. Sih's account of his conversion to the Catholic faith is simple and unpretentious, almost a shy tale. There is not the depth of a Newman nor the exhaustiveness of a Karl Stern; not even the expansiveness of a John Wu. Dr. Sih points with a light and a quick finger: "Here I went forward, here I hesitated, here I went slowly, here is how it ended." Whether it is an unconscious discretion bred by his years in China's diplomatic service, or whether it is an innate Oriental reserve, the end result is that very little of Paul K. T. Sih himself emerges from his book. *From Confucius To Christ* is, as the jacket promises, a charming book, but it is too impersonal to be absorbing.

Perhaps Dr. Sih, at present Director of the Institute of Far Eastern Studies at Seton Hall University, may in some future book fill in the gaps. Meanwhile his present work is a welcome addition to the cumulative evidence of China's Christian future. As the philosophy of pagan Greece and the laws of pagan Rome served their providential purpose in the outward limning of the Mystical Body of Christ, so too will the native heritages of the East contribute, when God is ready, to the further fleshing out of that Body.

Dr. Sih underlines for us the truth that Christ did not come to destroy,

Catholics Speak on Race Relations

Rev. Daniel M. Cantwell has gathered together the statements of Catholics who have given thought to one of the most pressing problems of our times: Racial Discrimination.

20c
50 at 14c each

Christian Design For Sex

Father Joseph Buckley S.M., explains the attitudes and general principles needed by parents and teachers so they may help youth solve the moral problems associated with sex.

3.50

At all bookstores

FIDES PUBLISHERS
21 W. Superior, Chicago 10

For Catholic Bible Week—September 28-October 5

HISTORY OF THE OLD TESTAMENT
by Dr. Paul Heinisch

- the only full length scholarly treatment of Old Testament history now available in English
- an indispensable aid for reading and understanding the story of pre-Christian revelation
- offers answers that satisfy the demands of reason and faith to the grave problems in Old Testament books, *e.g.*, seeming contradictions with science in the Genesis story, dates and ages of the patriarchs, unfulfilled prophecies, evolution of religion through Babylonian cultural impact, false prophets in Israel, *etc., etc.*
- 25 full page illustrations of Old Testament types with accompanying explanation show relation between the Old and New Covenants
- magnificently printed, illustrations of types in color
- translated by Rev. William Heidt, O.S.B., S.T.D., M.A., professor of Sacred Scripture and Biblical Languages at St. John's Seminary

Pictorial maps—35 illustrative designs by Frank Kacmarcik—500pp.
$6.50

THE LITURGICAL PRESS Collegeville, Minn.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

but to fulfil. Without saying so in so many words, the author emphasizes that we who represent the Church, must hold ourselves adaptable and pliable to other casts of thought besides our own. Adherence to truth does not mean, should not mean, rigidity of forms. If Confucius and Buddha and Kuan Yin can lead one man to Christ, they can lead a nation.

Hollywood Gossip

FROM UNDER MY HAT. By Hedda Hopper. Doubleday. $3.

By JEAN KERR

HEDDA Hopper may not win any friends with her new book, but the chances are she will pick up a few readers. For while Miss Hopper may not be telling all, she is telling much more than is customary and often much more than is comfortable.

She rattles out the story of her own life with bland detachment and rather hastily, as though she were eager to be through with it and on to her real interest—which is to give the reader an intimate picture of the Hollywood set about whom she writes with relish and, sometimes, spectacular candor.

As an autobiography, *From Under My Hat* contains none of the affectionate family portraits which customarily grace these books of self-revelation. Hedda's father, by her accounting, was an irresponsible butcher, her grandfather a tightwad, and her brothers a couple of sticks who were either unwilling or unable to procure beaux for the future gossip columnist. When one of the brothers smashed her favorite loveseat, she ran away from home permanently.

About the ensuing years, her efforts to become an actress, her trials as the fifth wife of the irrepressible De Wolf Hopper, she is breezy but rather noncommittal. It is not until she lands in Hollywood that the fun really begins, and then we get a series of telling little vignettes written by a lady who clearly knew a bad thing when she saw it.

Thus we catch a glimpse of Lupe Velez biting a horse which, indeed, bit her first. There is young Clark Gable with his ears, customarily held back by putty, flying loose at the height of a big emotional scene. There is Marion Davies, in the dead of night, going through the baggage of a camping party in a vain search for W. R. Hearst's seidlitz powders; and Joan Crawford leaving a big reception at Pickfair in tears because a butler has inadvertently stepped on her train and ripped off half her gown. Hedda hasn't forgotten a thing, though a number of people will no doubt wish that she had.

I'm sure the author's lawyers have carefully fine-combed all this material and eliminated any references which were definitely libelous, which is not to say that what remains is always in good taste. But then no one supposes that good gossip is ever precisely in good taste. It is, however, in Miss Hopper's eager claws, frequently entertaining.

Education in and out of Class

A Presidential campaign such as we are now witnessing indicates how readily Americans who desire to, may continue their education out in the world. So do certain radio and television programs. For many readers The Commonweal itself plays a certain educational role.

Teachers, for instance, find the magazine invaluable for their own personal use—or for supplementary student reading in social science, journalism or literature classes. But whatever your profession, The Commonweal will provide plenty of meaningful information and ideas if you read it week by week. A trial subscription entered now will carry you past the election and well into the new year. Why not fill in and mail the attached coupon today?

SPECIAL $2 TRIAL OFFER

for New Subscribers

Please send The Commonweal
for the next 18 weeks to:

Name _____

Street _____

City _____Zone__State_____

C926

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Colleges and Schools

KANSAS

ST. BENEDICT'S COLLEGE

Atchison, Kansas. A Catholic College for men conducted by the Benedictine Fathers. A Liberal Arts College, accredited by the North Central Association. Located fifty miles north-west of Kansas City, Missouri, on the Missouri River. Address Registrar for information.

RHODE ISLAND

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Secretary.

Classified

★ Rate for your message, 12½c a word. Eight words per $1. Twelve words minimum. Centered lines 85c each. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

BOOKS

★ Books: Used, Old, Rare
For Librarians, Collectors, Readers
Huge Stock. Reasonably Priced.
Catalogs Free. Browsers Invited.
Want Lists Solicited. Libraries Purchased.
DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue, New York 11, N. Y.

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts, *Catalogs.*
IRISH INDUSTRIES DEPOT, INC.
870 Lexington Ave. (near 65th), New York

CATHOLIC BOOKS

★ Catholic Books, Christmas Cards, Woodcarvings, Ceramics, Rosaries, Missals, Imports from Oberammergau, Belgium and France. THE GUILD BOOK SHOP, 117 East 57th Street, New York 22, N. Y. PLaza 3-0225. Catalogue on request.

CHESTERTON AND BELLOC

★ Chesterton, Belloc & Baring Books.
250 titles. Free Catalogue.
Prosser, 2937 North Racine Ave.
Chicago 13, Illinois

EDITORIAL SITUATION WANTED

★ Editor, N. Y. area, available for part-time work. Experienced make-up, re-write, all phases magazine production. Reply Box 10, THE COMMONWEAL.

NEW YORK

NAZARETH COLLEGE

Rochester 18, N. Y. Conducted by Sisters of St. Joseph. B.A. and B.S. Degrees: Liberal Arts—Science—Education—Art—Music—Speech and Dramatics—Secretarial Science—Social Service—Nursing—Medical Technology.

NEW JERSEY

GEORGIAN COURT COLLEGE

Four-year course leading to B.A. and B.S. degrees provides a solid background of general culture and special training in one particular field. Well-integrated program in Liberal Arts, Fine Arts, Science, Music, Home Economics, Business Administration, Teacher Training. Fully accredited. Address Secretary. Lakewood, N. J.

PENNSYLVANIA

ROSEMONT COLLEGE

Rosemont, Pa. A Catholic College for Women conducted by the Religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. Situated on the Main Line of the Pennsylvania Railroad. Eleven miles from Philadelphia. Address the Registrar for information. Telephone Bryn Mawr 4514.

MARYLAND

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles St., Baltimore, Maryland. An accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional advantages. For information address the Registrar.

William L. Shirer

"has surpassed all his earlier books"

...*Midcentury Journey* is a vivid panorama of modern history in the making; a dramatic picture of the changes that have overtaken the Western world since 1914... brilliantly clarifying." —LLOYD MORRIS

"Top reporting by a top flight reporter on the part of the world where the struggle between communism and freedom is most acute. It is essential reading." —MARQUIS CHILDS

$3.50

MIDCENTURY JOURNEY

FARRAR STRAUS & YOUNG
101 Fifth Ave New York

ARTHUR GOODFRIEND's new word-and-picture book

With the help of photographs chosen from *Life's* files, he constructs a vital bridge between two worlds, showing the common yearnings for food, land, peace and self-rule shared by East and West. $3.00

WHAT CAN A MAN BELIEVE

"A delight. It is beautifully written and goes right to the heart." —FULTON OURSLER

In his first novel, the author of *Head Over Heels* tells, with humor and pathos, what happens to a group of persons who start going to early mass, and how it transforms their lives. $2.75

SIX O'CLOCK MASS

By the Right Reverend MAURICE S. SHEEHY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

We're sorry to keep on about it—

BUT

SAINTS FOR NOW

edited by Clare Boothe Luce—

really is quite a book. The little pictures on this page represent three of the saints who appear in it. Alfred Noyes chose to write about St. John the Evangelist, Barbara Ward chose St. Thomas More, Bruce Marshall the Cure of Ars—each as the Saint Most Needed Today. You will enjoy finding out why—also why Karl Stern chose St. Therese of Lisieux, Wyndham Lewis St. Pius V and George Lamb St. Simon Stylites (of all people). It is, as we said, quite a book: one we wouldn't wish even our worst enemy to miss. It might easily improve him. Illus. $3.50

And

THE BOOK OF THE SAVIOUR

assembled by F. J. Sheed

from the work of forty authors, we do indeed think is a better life of Christ than any one man could have written. And (as we have been waiting to say till F. J. Sheed was safely out of the country) better put together than any other assembler could have done it. If you think this is just a publisher's boasting, take a look at the book. Illus. $4.00

Two More Books published the day before yesterday:

PRIMITIVE MAN
AND HIS WORLD PICTURE

by Wilhelm Koppers

The author is a Viennese ethnologist who disagrees with the evolutionary theory of religion, and produces facts very embarrassing to those who don't. Don't disregard this because Primitive Man is not one of your hobbies: we ought all to take a reasonable interest in our family tree. $3.50

THE FRUIT IN THE SEED

by Margaret Leigh

This autobiography of an English novelist is an almost alarming example of God's pursuit of a soul. For the greater part of her life the author was lonely and bewildered, trying many kinds of professions and faiths—none of them, somehow, would do. Even after she became a Catholic she was not happy till she discovered that she belonged in Carmel and so finally came home. $2.00

EDITH STEIN ($3.25) by Teresia de Spiritu Sancto, O.D.C., the first biography of Edith Stein to appear in English, was so popular that it went out of stock on publication. Sorry. It is available again now. The same very nearly happened to **SHEPHERDS OF FATIMA** ($2.00) by Father De Marchi, but we reprinted quickly and just caught up in time. This is the best thing on Fatima for children we have seen.

You can order these books from any bookstore, and see them at any good one.

The current **Trumpet** has a lot about all these books. In case you have forgotten, the **Trumpet** comes free and postpaid: just write to Lucy MacGill.

SHEED & WARD **New York 3**

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED